No 6.

Mr. WINGFIELD'S

Thanksgiving SERMON,

October the 9th, 1746.

The Lawfulness of wishing DESTRUCTION *to the* KING'S ENEMIES.

A

SERMON

Preach'd in the

PARISH-CHURCH

OF

St. GEORGE, in *Southwark*,

On *Thursday*, *October* 9, 1746.

Being the Day appointed by Proclamation for a general Thanksgiving to Almighty GOD for the Suppression of the late Unnatural Rebellion, and Deliverance of these Kingdoms from the Calamities of an intestine War.

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2 SAMUEL, Chap. XVIII. and the latter Part of the 32d Verse.

— *And* Cushi *answered*; *The Enemies of my Lord the King, and all that rise against thee to do thee Hurt, be as that young Man is.*

THAT *young Man* mentioned in the Text, was *Absalom*, who had raised an Unnatural Rebellion against King DAVID, but now met with his deserved Fate, and was hanging upon an Oak, with three Darts thrust thro' the Heart of him; and CUSHI, in the Words now read to you, prays either that so it *may*, or declares that thus it *will* happen to all *the Enemies of his Lord the King, and all that rise against him to do him Hurt*: For according to the peculiar Idiom

Idiom of the *Hebrew* Language, the Original may be interpreted, either in a *Votive* or *Prophetic* Senſe. ——— Which ever way we take them, either as a *Prayer* or a *Prophecy*, they are very applicable to the preſent SOLEMNITY, when we have been rendering our (I hope unfeigned) Thanks to God for a ſomewhat like Deliverance; and withal, pray'd CUSHI's Prayer, that the *like* End may ever come to the *like* Attempts. But to come at the whole of CUSHI's Meaning, it may not be amiſs to conſider the Words in both Senſes, as a good *Prayer*, and a *true Prophecy*. ——— And, *Firſt*, ——

I. As a PRAYER, and that a good one too; that all *the Enemies of my Lord the King, and all that riſe againſt him to do him Hurt, may be as that young Man*, diſappointed, defeated, and rewarded according to their juſt Deſerts.

But as there hath been much Prate about *Mercy* of late made among us by Perſons, who either cannot, or will not diſtinguiſh between that, which is truly ſuch, and a *fooliſh Pity* or unmanly Tenderneſs; it may not be amiſs to obviate all the nonſenſical Calumny, which may come from *that* Quarter, by conſidering the Reaſonableneſs of joining in this Prayer againſt the KING's Enemies, and the Lawfulneſs of

of wishing Destruction to those, whose Deeds are so *execrable*, that we have both the Command and Example of God Himself, for our Warrant in pronouncing a *Malediction* against them.

Thus we read, that the first Ring-leader of Rebellion, the *Serpent*, tho' he was but the mere *passive Instrument* made use of by *Satan*, in seducing our first Parents from their bounden Allegiance to their rightful Sovereign, was nevertheless *cursed* by Almighty God, above all Cattle, and above every Beast of the Field; and was degraded from his former resplendent Beauty, to crawl upon his Belly, and feed upon the Filth and Dust of the Ground. — And not only the Instruments of *actual* Rebellion, but even those who stood *neuter*, we find in Scripture to have a *Curse* pronounced against them, *Curse ye* Meroz *(said the Angel of the Lord) curse ye bitterly the Inhabitants thereof; because they came not to the Help of the Lord, to the Help of the Lord against the Mighty.* — Nay more! the bare *silent wishing* Evil against a just Authority, hath an *Imprecation* pronounced over it in the Holy Scriptures. *Let them all be confounded, and turned back, that have evil Will at Zion, let them be as the Grass upon the House Tops, which withereth afore it groweth up.*

Gen. iii. 14.

Judges v. 23.

Ps. cxxix. 5. 6.

Nor

Nor is this the Spirits of the *Jewiſh* Law, and of the *Old* Teſtament only, but of *Chriſtianity*, and of *Reaſon* alſo: accordingly, in the *New* Teſtament we find our Saviour repreſenting himſelf in one of his Parables as a KING, who gave Orders to his Miniſters and Officers about him, to
Luke xix. 27. bring *thoſe his Enemies, who would not that he ſhould reign over them, and* SLAY THEM BEFORE HIM. And the many *Woes* he denounced againſt ſeveral Places and Perſons, what were they but ſo many ſolemn Denunciations of Miſery, and *Perdition* to them? And when St. *Peter* ſaid to SIMON
Acts viii. 20. MAGUS, *thy Money periſh with thee:* What was it but an *Imprecation* upon him for his Wickedneſs, in imagining the Deity could be bribed to beſtow his extraordinary Gifts and Graces for Money? And how
Acts xiii. did St. *Paul* treat *Elymas the Sorcerer, who ſought to turn away the Deputy* SERGIUS PAULUS *from the Faith, and to pervert the right Ways of the Lord?* Why! by puniſhing him with Blindneſs, ſo that he could not ſee the Sun. So that we ſee under the *Goſpel*, as well as under the *Law*, a *rigorous* Execution of Juſtice hath ſometimes taken Place. Nor does the Voice of Rea-
Gen. ix. 6. ſon ſay leſs, than that *whoſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed.* And therefore we *may* lawfully pray CUSHI's Prayer in the Text, that all *the Enemies of my*

my Lord the King, and all that rise against him to do him Hurt, may be as that young Man ABSALOM, and meet with the *like* Fate.

Nay not only *lawfully may*, but of *necessity must* do it: For if we pray for the *Safety* and *Preservation* of the KING, we cannot but pray for the Destruction of his Enemies, and of all that rise against him to do him Hurt; the one necessarily includes the other, and that becomes our Duty by express Command of God in holy Scripture, deliver'd to us by an inspired Apostle, who hath ordered *that Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men:* [more especially] *for Kings, and for all that are in Authority.* And if *for* the King, then most certainly *against* his Enemies. Nor do the many Exhortations in Scripture to pray for our Enemies, and bless them that curse us, to abstain from Revenge and Retaliation of Injuries, in the least imply the contrary: for all these are address'd to us in our private Capacity only; and are not design'd to restrain the *Magistrate* from a strict Execution of impartial Justice; nor do they direct, that he shou'd *bear the Sword in vain:* For, as he is the *Minister of God for good*, to them who live orderly in the Commonwealth, so is he no

1 Tim. ii. 1. 2.

leſs *the Miniſter of God*, as a *Revenger* [*i. e.* he is equally Commiſſioned by the Almighty King of Kings] *to execute Wrath upon him that doth Evil.* And we ſhould be wanting in our Duty to God, the King, and the Society of which we are Members, if we did not make uſe of our beſt Endeavours to aſſiſt the KING in this latter Part of his Office, as well as the former: And therefore ought by no Means omit the doing that, which is in every one's Power to perform, *viz.* to pray unto God, that he wou'd *grant the King a long Life, that his Loving-mercy and Faithfulneſs may always preſerve him; but that his Enemies may be clothed with Shame; and that all, who riſe againſt him, to do him Hurt, may be as that young Man* ABSALOM: their Heads hung as high, and their Hearts thruſt through, as his was.

But to wipe off all Aſperſions of Raſhneſs, which may be thrown upon us (notwithſtanding we have the Example of Saints, Angels, our Saviour, and even God himſelf to plead in our Behalf) for our Procedure herein; it may not be amiſs to take into Conſideration ſome of thoſe Reaſons (beſides what hath been already offered) which enforce this as a Duty upon us, and which we therefore cannot decline, or refuſe to join in, but we muſt at the ſame Time

Time know, we are omitting to do that, which we ſtand bound by all the Obligations imaginable to the Performance of.

§ 1. Let it be conſidered then in the firſt Place, that the Miſchief intended by the Rebellion was not of a *Private* and *Particular* Nature, but *Public* and *Univerſal*; *all* Orders and Degrees of Men throughout the *whole* Community, muſt have felt the baneful Effects of it, had it ſucceeded; and we ſhou'd have had nothing now to do, but *ſilently* to lament our Miſery, and *ſigh* after our once loved LIBERTY.—For to ſuppoſe the only Thing aimed at, was to change the Perſon of our Governor, and ſuffer the People to enjoy all their former *Rights* and *Privileges*, is the moſt abſurd Suppoſition that can poſſibly be conceived: And, that any PROTESTANTS ſhou'd be ſo infatuated, as to imagine *their* Religion wou'd be ſafe under a POPISH Prince, is ſo amazingly ſtrange, that one can Account for it no other Way, than by ſuppoſing them to be in the like Caſe with that the Apoſtle ſpeaks of, *God ſhall ſend them ſtrong Deluſions, that they ſhould believe a* LYE. 2 Theſſ. ii. 11.

But be it ſo; that the *profeſſed* End and Deſign of the Rebellion was only to re-

move the KING out of the Way, and place the *Pretender* on the Throne; yet, how was this to be effected, but through a Sea of Blood? For HIS MAJESTY is not of thoſe, who turn their Backs upon their Enemies; and *we* ſhould not *lightly* part with a King poſſeſs'd of all the Royal Virtues that can adorn a Crown, the Father and Protector of his People, the Friend of Liberty, and a Lover of our Conſtitution, for the paultry Tool of a *French* Miniſtry, nurs'd up in *Rome*, and born to be nothing better than a Fugitive and a Vagabond all the Days of his Life; and who could never have got to the Throne, but through Heaps of *murder'd* ENGLISHMEN, and by the Deſtruction of the beſt Families in the Kingdom. — When therefore the Deſign of the *Rebels* (whatever it might be originally) appears to be ſo pregnant with Evil; ſurely! we may and ought to pray againſt them, that the Lord would
Pſa xciv. 23. *bring upon them their own Iniquity, and cut them off in their own Wickedneſs; yea, that the Lord our God would* CUT THEM OFF.

§. 2. Let us conſider in the next Place, that all thoſe who began, joined in, and promoted the late Rebellion, were in deed and in truth, the Enemies of *Mankind*; Traitors to their *Species*, as well as to their *King*

King and *Country*. For to aſſiſt in reducing a *Free* People to a State of the vileſt *Slavery*, both of Body and Mind; to be inſtrumental in robbing a Land of *Liberty* of its brighteſt Jewel, its Ornament and Crown; to introduce an Army of *Savages* into the Bowels of a *civilized* Nation, what is it but rebelling againſt the Laws of *Humanity*, and running counter to every Dictate of Reaſon, Truth, and Senſe? And if we ſhould denounce a *Curſe* againſt ſuch wicked Doers, who ſhall pronounce for them, that it is a *Curſe cauſeleſs*? At leaſt we may be allowed to pray with the Pſalmiſt, *Let them be confounded and put to Shame* — Pſa. xxxv. 4. *Let them be turned back, and brought to* —— 5. *Confuſion, that deviſed our Hurt.* — *Let* —— 6. *them be as Chaff before the Wind.* — *Let* —— 8. *their Way be dark and ſlippery, and let the Angel of the Lord ſcatter them.* — *Let Deſtruction come upon them at unawares, and let the Net that they laid catch themſelves: into that very Deſtruction let them fall.*

§ 3. Laſtly, we are to conſider, that all thoſe, who were engaged in the late Rebellion, can be deem'd no other than Enemies to God, as well as to the *King*; becauſe the rooting out his *pure* Religion was equally aimed at, with the Deſtruction of our rightful and lawful Sovereign *King*

GEORGE

GEORGE, and together with a *spurious Pretender* to His Majesty's Crown, were all the *frightful* Enormities of POPERY, and the *idolatrous* Corruptions of the Church of ROME, intended to be brought in upon us. Surely! then we may lawfully pray
Jud. v. 35. in the Words of Scripture, *So let all thine Enemies perish, O Lord.* Especially since we have the Example of an holy Apostle, who in like manner pray'd against some, who attempted to corrupt the pure Faith
Galat. v. 12. of the Gospel, saying, *I would they were* EVEN CUT OFF, *which Trouble you.* And shall it be said, that St. PAUL was Rash and Uncharitable; or that DEBORAH, under the immediate Influence of the Holy Spirit of God, was Cruel and Blood-thirsty? No! they were inspired by Almighty God to pray for exemplary *Justice* to be executed upon the Enemies of God's true Religion: and we can never be truly charged with doing amiss in following their Example.

Since then the Enemies of our *King* are the Enemies also of *God*, of *Mankind*, and of the *whole Kingdom*, we may lawfully pray CUSHI's Prayer in the Text: For it were warrantable against *either* of them, how much more against them, that are the Enemies of *all* together! the Prayer therefore is *good*, and all are bound to say AMEN to

to it, that *the Enemies of my Lord the King, and all that rise against him, to do him Hurt, may be as that young Man* ABSALOM, and meet with the *like* Fate.

II. Having thus considered the Words of the Text, as a *good Prayer*, we will now take them in another View, as a *true Prophecy :* And since we have found it is lawful to wish, that thus it *may* be, we will see what Ground there is to hope and expect, that thus it ever *shall* be.

And if we consider them with Reference to DAVID, to whom they were originally address'd, we shall find that CUSHI did as *certainly* foretell, as he *lawfully* and *zealously* pray'd for the Destruction of the *King's* Enemies, and of all that should rise against him, to do him Hurt. — For we find soon after that *Sheba* rebelled against the King, and drew one half of the Nation after him : the Consequence was, that he soon perished and came to nought, for his Head was thrown over the Wall of the City, where he had shut himself up, to hold it out against the *King*'s Forces. 2 Sam. xx.

Next after him rose up *Adonijah*, as a Pretender to the Crown, saying, *I will be King*. But he also met with the like Fate, 1 Kings i. 5.

and

1 Kings ii. 35. and made his End in Blood. *Joab* also, who followed after him, was drawn from the Altar, whither he had fled for Sanctuary, and was executed by *Benaiah*. *Shimei* likewise, who had traiterously reviled *King*
—— 46. DAVID, and treated him despitefully, met with the due Reward of his Wickedness, and fell by the Hand of the Executioner. And all that rose against the King to do
Psa. lxii. 3. him Hurt, *were slain all the Sort of them; they were as a bowing Wall, and a tottering Fence.*

Nor does this Prophecy belong to DAVID *only*, but to all just Authority, and virtually appertains to other Rulers, as well before
Numb. xvi. as since his Time. Ask of *Korah* and his Company, who rose up in Rebellion against MOSES, what they met with? and you shall find that the Earth opened her Mouth, and swallowed them up alive. Ask of
2 Sam. iv. *Baanah* and *Rechab*, that rose up against their Lord, and slew him, what Reward they received for their Treachery? and you shall hear they were executed as they deserved, and their Quarters set up on
Esther ii. Poles. Enquire of *Bigthan* and *Theresh*, two of *King* AHASEURUS's Chamberlains, of those which kept the Door, who sought to lay Hand on the King; what became of them? and you will presently find, that they

they were fairly hang'd for it. — In ſhort, all that *ſinned* as ABSALOM, *became* as ABSALOM; and as they were like in their Doings, they came to a like End: and ſo they ever *ſhall* do.

For he that cauſed *Abſalom* to be ſmote by *Joab*, cauſed *Joab* afterwards to be ſmote for the like Crime by *Benajah*, and will always ſet himſelf to bring them down, who riſe up againſt their *leige* Lord and King. For the Arm of the Lord will awake and put on Strength, as in the ancient Days, as in the Generations of Old, for the Protection of righteous and religious Kings and States, profeſſing his holy and eternal Truth, from the malicious Conſpiracies and wicked Practices of all their Enemies, and of all that riſe againſt them to do them Hurt. They ſhall become as that young Man *Abſalom*; they ſhall not die the Death of all Men, nor be viſited after the common Viſitation of all Men. As CUSHI pray'd that it *might*, and as he prophesied that it ſhould, ſo *ſhall* it ever come from the Lord unto the KING's Enemies. —— And of the Truth of this Prediction, the Occaſion of the *preſent Solemnity* is no mean Proof; and ſhews that the Force and Vigour of CUSHI's Prophecy reaches even to our Days; and that the Words are as applicable *now* to his preſent

Majeſty, our rightful and lawful Sovereign KING GEORGE, as they were *then*, when firſt ſpoken to King DAVID: for upon Enquiry, we ſhall find the Circumſtances of each of them very ſimilar one to the other.

A Rebellion was raiſed againſt *David*; and the Enemy had penetrated into the very Heart of the Kingdom; they had made a quick and eaſy Conqueſt of the Land, and *Jeruſalem*, the Capital of the mountainous Country of *Judea*, was in their Poſſeſſion. The Crown of the united Kingdoms of *Iſrael* and *Judah* was their Aim, to ſet on the Head of *the young Man*, who was their Leader, while Blood-ſhed and Murder, even the Murder of their lawful Sovereign, was thought neceſſary to ſecure the quiet Poſſeſſion of it to him. The Pretence for
2 Sam. xv. 4. this Rebellion, was *Redreſs of Grievances*, when the only real Deſign of raiſing this Army againſt the King, was to pull him
—— xvii. 2. down from the Throne, *to take away his Life*, and to ſet up a tyrannical arbitrary Government, inſtead of that legal Adminiſtration, which prevailed under DAVID, by which Means the Nation wou'd have been involved in the greateſt of Miſeries: for the Danger did not only threaten the *King*, but the whole Nation; and thoſe in the Intereſts of *David*, were more particularly mark'd

mark'd out for Destruction, so that *King* and *People* were threatened with the same Calamity, and they were both to stand or fall together. Their principal Aim was indeed against the *King*; but together with him, against all, who like good Subjects, and true Defenders of the Liberties of their Country, adhered to him. This Danger was as great as a Nation could possibly be in, that was not absolutely swallowed up: for the Conspirators were cunning, numerous, and powerful: they were flush'd with Victory, which in all Probability wou'd have still attended them, if *Absalom* (as a Conquerer in Point of *Martial Policy* shou'd have done) had pursued his Victories. But he, neglecting to improve his Advantages, when his and the *King*'s Armies came to a pitch'd Battle, was entirely defeated; for *there was a great Slaughter that Day of Twenty Thousand Men; and the People of* Israel *were slain before the Servants of* DAVID. *Absalom* in his Flight was providentially caught hold of by the Boughs of an Oak, where, whilst he was hanging, *Joab* thrust three Darts thro' the Heart of him. And thus this *Pretender* to the Crown being slain, there was a Prospect of a happy and peaceable Possession of it to *King David*. 2 Sam. xviii 7.

I need not expreſly point out (your own Minds will ſuggeſt) to you, the ſeveral Particulars, in which the *late* Rebellion reſembled this of *Abſalom:* I think there is but one Particular wanting to make the Caſes exactly parallel, which is, that *Abſalom* met with his deſerved Fate; but the *young Man*, that headed the late iniquitous Rebellion, has (as we have been told) eſcaped the moſt diligent Search, and is got away ſafe toward Enemies Country. — Yet ſurely! every ENGLISHMAN, who knows the true Value of his *Liberty*, cannot but ſincerely wiſh with CUSHI in the Text, that *all the Enemies of my Lord the King, and all that roſe againſt him to do him Hurt, were as that young Man* Abſalom; and that this Rebellion had ended in the ſame manner *his* did, *viz.* by the Deſtruction of its Ring-leader and principal Commander.

But his *precipitate Flight* from the Field of Battle prevented this, and he ſhew'd by his *Cowardice*, in turning his Back ſo ſoon, that he is as entirely *unworthy* to wear a Crown, as he is by his *Religion* abſolutely *unfit* to govern this FREE AND PROTESTANT Nation. —— Whereas the ILLUSTRIOUS HERO, to whoſe *wiſe* and *valiant* Conduct (next under God) we owe the Succeſs which Occaſions this Day's Solemnity,

nity, behaved himſelf throughout this arduous Affair, as became the *Son* of ſo *great a Monarch*; with the ſame ſort of *calm Courage*, and *intrepid Bravery*, for which his ROYAL FATHER hath all his Life long been ſo deſervedly celebrated.

And ſince it hath pleaſed Almighty God, by Means of this VICTORIOUS PRINCE, to drive far off from us that *Northern Army*, which, at one Time, ſeem'd to threaten Deſtruction and Deſolation to this our bliſsful *Zion*; and by its *ſignal* Defeat, its *total* Overthrow, to ſecure to us once again the quiet Enjoyment of all our *Rights* and *Privileges*, let us as is moſt due in the firſt Place

§ 1. Offer up to God our unfeigned Thanks and Praiſe, for this ſo great Deliverance. — For tho' undoubtedly much, very much, be owing in this Caſe to the Valour of our *Soldiers*, the Skill and Courage of their *Officers*, and above all, to the prudent Conduct of his *Royal Highneſs the Duke of* Cumberland, who had the principal Command; yet, when we conſider the Number of the Enemy almoſt double to that of our Army in the *Field of Battle!* the *perſonal Courage* of their *private Men* not at all inferior to that of the King's Troops, and

and their *principal Officers* as well ſeen in Military Affairs, as moſt of ours; the *Ground* whereon the deciſive Action was performed, of *their own* chuſing; and all the humanly probable Means of Victory ſo much on their Side, that they had detach'd a conſiderable Body of Men to the Banks of the River SPEY, in order to cut off the Retreat of thoſe few of our Army, who might eſcape the *general Slaughter intended* them. I ſay, when we conſider all theſe Things, as concurring to give them a Proſpect of Succeſs, can we in the leaſt doubt, that *if God had not been on our Side, when theſe Men roſe up againſt us, they had ſwallowed us up quick?* Nay more! that againſt all theſe *ſeeming* Probabilities, we ſhould gain ſo compleat a Victory, and that too, with the Loſs of ſo *very few* Men, can in Truth be aſcribed to nothing leſs, than the *ſpecial* Providence of Almighty God; who not unfrequently gives the World ſuch notable Proofs of his over-ruling Power. Not indeed! by an immediate miraculous Interpoſition, but working by ordinary Means, and by unſeen Methods, cauſing an Infatuation, and Diſtraction to run thro' one Side, while Union and Order, wiſe Counſels and gallant Performances, ſtill abide with the other. And tho' *Succeſs alone* be not always a cer-

a certain Sign of God's favouring any Cause, yet *complete* Success in a just War, in Defence of *Liberty*, and God's *pure* Religion against *lawless* Rebels, and *idolatrous* Invaders, in support of a *just* Government against *Tyranny* and *arbitrary Power*, may be well look'd upon, and ought indeed, to be deem'd nothing less than the special Favour and Bounty of Heaven, exerting itself in Defence of Righteousness and Truth, against all the bold Attempts of Falshood and Injustice.

And let the serious Recollection of this great Mercy of God, in delivering us from the Mischiefs that were intended against us, fill our Hearts with real Gratitude, as well as our Mouths with Praises; and since the Preservation of his *pure* Religion among us, is one principle End attained by the entire Defeat of the late iniquitous Rebellion, let us shew forth our Thankfulness to God for this, by a suitable Behaviour, and express our Joy for it in such a manner, as is becoming the *Purity* of the Gospel; not by Rioting and Intemperance, by noisy Mirth and rude Clamour, but by demeaning ourselves in every Circumstance of Life, according to the Rules of that Religion, the Preservation of which from being

being over-run with the *superstitious* Fopperies and *idolatrous* Corruptions of POPERY is one great Cause of our *solemn Thanksgiving* this Day. — And having acquitted ourselves as Christians, in this Part of our Duty, let us in the next Place

§ 2. Pay all due Acknowledgements to those, who were the happy Instruments of our Deliverance; let us entertain a grateful Sense of their Merit, and let all Returns of Respect and *public Honour* be paid them for their glorious Performances in the Day of Battle. — Particularly let us consider, how much we stand indebted in this Case to his ROYAL HIGHNESS THE DUKE, who by his wise and valiant Conduct, is become no less the *delight of the Soldiery*, than he is the Wonder and Admiration of all other Ranks of Men. Let us consider likewise, what Thanks are more especially due to HIS MAJESTY, for causing his *private paternal* Affection to give Way to his Princely Care of his People, when he appointed *his Royal Highness* to the chief Command against the Rebels; and sent him to endure the Fatigues of a Winter Campaign, to hazard his Life in Battle against a lawless Multitude, whose very *first* Aim was the Destruction of *all the Royal Family*; though, thro' them,

them, likewise of every *valuable Right* and *Pivilege*, which belong to us as Men and Christians, as *Englishmen* and *Protestants*. Let us therefore rejoice in *his* Government, and study to make it as *easy* to him, as he endeavours to make it *happy* to us: and let there be no Strife among us, but who shall contribute most to make his *Reign glorious*, and his *Life happy*.

§ 3. Let us continue to trust in God, who hath thus saved us from our Domestic Enemies, that he will likewise *go forth* with our Fleets and Armies, and enable *his Majesty*, in Concert with his *Allies*, to humble the Pride of that *faithless* Prince, who by a sort of *Hereditary Right*, hath kindled up the Flame of War in Europe; and who pleads a kind of *Prescription* from his Ancestors, not to keep Faith with any Nation, nor abide by the most solemn Treaties, longer than he finds it for his own private Advantage so to do: the *Perfidy* and *Treachery* of the *French* Nation being as remarkable now, as was that of the *Carthaginians* of old, so that nothing but utter Inability can ever keep them from disturbing the Repose, and infringing the Rights of their Neighbour-states. — The surprizing Success that hath attended the Progress of *their* Arms in *Flanders*, would

give us but a gloomy Proſpect, were it not balanc'd in ſome Meaſure, by their total Defeat in *Italy*. And we have Reaſon to to hope, that our FLEET which have lately gone forth, will make them feel the Effects of its *wonted Power*, ſince it hath now a *Head* to conduct, as well as a *Heart* to engage it. — But that the Lord may
Iſa. xliv. 25. be intreated *not to turn our wiſe Men backward, nor to make their Knowledge fooliſh*, Let me exhort you in the laſt Place, to

§ 4. Adhere firmly to our moſt holy Religion, and walk ſuitably to the Rules of it; let Impiety and Profaneneſs, Immorality and Irreligion, be baniſhed far from among us; for theſe are full as dangerous Enemies to our Peace and Welfare, as thoſe we have lately ſeen defeated, and bring as ſure Deſtruction with them, as if our *Fleets* were *vanquiſhed*, and our *Armies broken*; they prey upon the very *Vitals* of a State, and ſink the Character of every one they gain the Aſcendant over, as much below that of *Men*, as they make them fall ſhort of being *good Chriſtians:* and he can never be deem'd a *good Engliſhman*, or a hearty Friend to KING GEORGE, who is *of bad Morals*, and rebels againſt his GOD.

FINIS.

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